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Panding in Chemungo



主后一九三七年一月二十日聖經學校記念



Chulla do $\frac{\text{정동사임부}}{\text{보오하1.}}$

I represent Seoul



One of our "boys", a ROTC

product from university,

this family. From

Andrew

The Korean Methodist Church

REPORT

To The Council of Bishops

Denver Colorado

April 1960



Chong Pil Kim

B i s h o p



Bishop Chong-Pil Kim

Dear Fathers and Brethren

It is a distinguished honor and a great pleasure to be permitted to present to you the report of The Korean Methodist Church. I have no claim for special fitness for this task, save that I have come up through the church and have sought to fulfill the responsibilities thrust upon me.

I am proud of the fact that I was ordained into this ministry thirty years ago by two distinguished members of your Council, Bishop Herbert Welch, and Bishop James C. Baker. I am happy to bring greetings from my colleague, Bishop H. J. Lew, who has served our church so faithfully during the reconstruction period following the Red Invasion of our beloved land.

It is a great joy to be able to speak for the eighty missionaries you have in Korea and for the trustees and members of the Korean Methodist Church in praying the blessings of God upon this session of your Council.

Our 75th Anniversary

This is an historic year, in Korea, a year of many anniversaries. Ten years ago, we were almost swallowed up by the Reds when your men saved us and pushed back the invaders. Thirty years ago, our Korean Methodist Church was organized. Fifty years ago, the Bible was completed in the Korean language. Seventy-five years ago, Methodism was born in Korea, when your first missionaries landed on our shores.

Dr. John F. Goucher supplied \$5,000.00 for missionary work in Korea. Dr. Robert F. Maclay, Superintendent of the Methodist Mission in Japan, secured permission from our King to open the work. Dr. and Mrs. Henry G. Appenzeller landed in Korea

on Easter Sunday, April 5th, 1885 to begin the work. By the end of May of that year, you had five missionaries in Korea, the Appenzellers, Dr. and Mrs. W. B. Scranton, and Dr. Scranton's mother, Mrs. Mary F. Scranton.

This year our annual conferences, in joint session, have devoted much of their program to this 75th anniversary celebration. We had a series of lectures in which we restudied our future in the light of our past history and the needs of to-day. We held a special service in which we honored some 40 missionaries and seventy Korean leaders who had given thirty years or more to the service of the church in Korea. We have decided to push a program to double our membership. We are seeking to raise not less than ten million whan for our pension fund for retired preachers. We are publishing a Methodist Gazeteer. Bishop Lew's Bible Dictionary will be off the press this spring.

We believe we have reason to rejoice in the progress we have made in the past seventy-five years. We wish to express our deepest thanks to the Mother Church, The Methodist Church of America, for the missionaries you have sent, for the gold you have given, and for the prayers you have offered. We bespeak an interest in your prayers that we continue to grow in grace to be more and more worthy of a place in the world-wide Methodist fellowship.

Organization of the Church

Our Korean church is organized into three annual conferences with 24 districts. Of the 24 district superintendents only eight serve full time in that capacity. The others are in effect presiding elders who serve a central church as pastor, and who hold quarterly conferences and do other essential supervisory work.

There are 996 churches, and 111 unorganized congregations making a total of 1,107 places of worship. To serve this constituency there are 305 full members of the annual conference, 146 members on trial. Of the supply preachers, 144 have graduated from the seminary.

What the Statistics Tell

The total number of full members of the church is 44,726, an increase of 7,000 over that of four years ago. In addition there are 16,164 on the preparatory rolls, 36,064 more or less regular attendants who have not as yet been taken in on probation, 6,644 baptized children, 5,248 baptized adults, making a total of 108,845 on the rolls of the church.

There are 3,058 organized class meetings, enrolling 49,149 members, and 511 women's societies with 18,618 members. The Sundayschools enroll 128,114 students with 9,173 officers and teachers.

We Methodists have 32 orphanages taking care of 4,000 orphans. We have 23 centers for widows with a total of some 5,000 children. We have three social centers enrolling in various activities some 4,000 persons. We have 3 hospitals treating some 70,000 patients annually.

Enrollment in Ewha Women's University is over 6,000; six girls high schools enroll nearly 7,000; four boys' high schools enroll about 5,000 boys; an additional 12,000 students are enrolled in schools, technically known as Wesley Clubs, operated for children of the very poor in 227 local churches.

With three times as many enrolled in the Sundayschools as are full members of the church, and some 30,000 studying in Methodist schools it will be seen that the influence of the church reaches far

beyond the statistics indicated. Allowing for duplications in names it is generally accepted that the Methodist constituency in Korea is about 300,000.

Growing Self-support

The number of self-supporting churches has more than doubled during the past four years. Of 996 churches, 826 are fully self-supporting, leaving 170 having half subsidy. In addition there are 111 unorganized congregations entirely on subsidy.

Actually about 95% of the salary paid to pastors and Bible women is self-support. Korean churches paid 248,275,000 whan for this purpose, in 1959 while mission grant in aid was 12,204,000 whan or about 5%. In an experiment using full time district superintendents in the South Annual Conference, a grant of 4,500,000 whan of mission aid has been used for their support.

Beyond this, mission aid has been in the form of supplement to benevolent items. These include 16,000,000 to support of families of chaplains in the Korean armed forces; 4,750,000 in pensic funds to 29 retired pastors and the families of 9 deceased pastors; school grants in aid totalling 2,560,000 to children of rural pastors.

These are items which the Korean church will hope to assume as economic conditions improve. When one remembers the destruction caused by the invasion, the martyrdom of thousands of leading laymen, and the fact that about half of the population were displaced persons in 1951, it is amazing that self-support has reached such a high stage as it has.

It must also be remembered that Korea has as yet an agricultural economy, in that 70% of the population depends on agriculture for a living, and

that the average farm is less than three acres, and the per capita annual income is about \$85.00. As the economic situation improves, the Korean church will be able to take on more of these projects. At present a campaign to raise ten million whan as a retirement fund for retired pastors is under way as a part of the 75th anniversary program.

Church Buildings

When the Red invasion had been repelled over four hundred Methodist congregations needed new buildings or extensive repairs on older ones. We are happy that the day has now passed when the birds nest in the altars of wrecked churches. During the past year 74,870,000 whan has been expended on construction work on 58 churches and 37 parsonages. Of this total 51,500,000 whan was raised locally, and 23,370,000 whan, about 30%, was mission aid.

Among the many churches completed during the quadrennium is the Memorial to Dr. J. S. Ryang, the first Bishop of the Korean Methodist Church, who was kidnapped by the Reds in 1950. This structure cost in the neighborhood of \$70,000.00. It is easily the finest Methodist church in Korea and 70% of this money came from Korea.

New Buildings

No report on Korea would be complete without reference to the several fine new buildings which have been added to our facilities during the quadrennium. First of all is the office building on Capital Avenue which houses the offices of The Korean Methodist Church and of the The Methodist Mission in Korea. It is expected that the income from rentals in this building will eventually support the work of the Methodist headquarters staff, thus releasing mission funds for other needy work.

Surveying the schools we find that the Theological Seminary has a beautiful new chapel dedicated to Bishop Herbert Welch. It also has a new dormitory for women. Plans are now under way to erect a new class-room building to replace the Gamble Memorial Hall recently destroyed by fire.

Ewha University has dedicated Billingsley Hall, a new modern dormitory for women. ~~Pai Wh~~ Girls High School has a fine new chapel. Pai Chai Boys High School has completed Woo-Nam Hall, a class-room building named after President Rhee, and is now completing a duplicate structure to be known as Appenzeller Hall, in memory of the founder of the school. Finally a long needed fifty-bed hospital has been erected in co-operation with the United Church of Canada at Wonju.

We are especially thankful to you for these fine contributions to our work recently. Other churches have not had such evidences of brotherhood across the seas.

Thanks to The Mother Church

We appreciate the presence of your Methodist missionaries. They are loved by the people, and are a blessing to our church. We would like to be able to appoint one missionary to each district, but you have not sent enough to do that. Thirty years ago, at the time of unification, you had 136 missionaries in Korea. Now you have eighty-one. We sound the Macedonian call to your young people, "Come over and help us". Send us more missionaries.

The training of national leaders is one of the best investments than can be made on the mission field. You have made a great contribution to Korea through the Crusade Scholarship program. We have some thirty or more who have studied in America. They are the leaders in the Korean church of to-day.

The Methodist Committee on Overseas Relief has continued its helping hand to many needy people, in orphanages, in homes for the fatherless, in help for the retired preacher. Notable is the Layman's Loan Fund which has helped 433 families to get started in farming or business again.

We thank you for the leadership given from New York through the efforts of Dr. T. T. Brumbaugh, and Dr. Margaret Billingsley, the Secretaries for Korea in the Board of Missions. They have been very sympathetic, always seeking ways to help our work in Korea.

We are especially thankful for the fine leadership and brotherly helpfulness of Bishop Richard C. Raines.

This provision for episcopal visitation is a great blessing to us, and we earnestly request that it be continued.

In Conclusion

Finally, we are thankful for the fellowship we have in the great brotherhood which you sent to us seventy-five years ago. We had Buddhism, and Confucianism, but both were found wanting. Methodism has given us homes where we had only houses. When we were cold and hungry Methodism gave us blankets and bread. It has given us education for to-day's needs instead of schools that memorized ancient classics. Methodism has produced more national leaders than any other denomination.

Christianity has a golden opportunity to win Korea for Christ. High officials, educated people, business men, common laborers, men, women, high and low are ready to join the church. The unchurched villages wait the arrival of those who

can lead them in worship. The Wesley spirit of spiritual and intellectual enlightenment is especially suited to our land.

For the past we thank you. For the future we pray that you will continue to work with us in the common task of bringing Christ to Korea and Korea to Christ.

(Where statistics involve Korean whan, the approximate dollar valuation may be found by dividing by 1,000.)

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DEPARTMENT SECRETARIES

Rev. Kyung-Il Mah

Evangelism

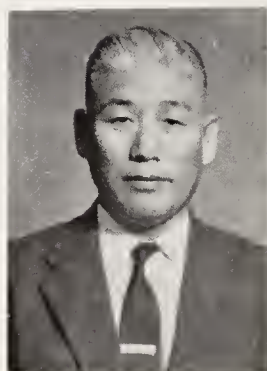


Rev. Choo-Pyung Kim

Education

Rev. David Y. Hahn

Social Affairs



METHODIST INSTITUTIONS

IN KOREA

Revised to June 1960

Methodists operate 101 institutions in Korea and in addition cooperate with other churches in four hospitals, four colleges, and one rural training center.

Social Centers.....	6
Orphanages.....	35
Centers for Fatherless Families.....	20
Old Folks Homes	3
Homes For Foundling Children.....	4
Hostels for Poor Students	3
Hospitals and Clinics.....	9
Rural Training Centers.....	3
High Schools.....	10
District Bible Schools.....	5
Colleges and Universities	10

Annual Personal Report

Edith B. Rhodes - Seoul Station - June, 1935.

Since Christmas my time has been fully occupied. I took up my work, as Mrs. Anderson's successor, of the chairmanship of the Social Service Department of the Seoul Women's Club, helping with a community supper, the proceeds of which we use to improve the basement of the Seoul Foreign School with fresh paint, tiling etc. I also planned for layettes to be used for poor children by Miss Rosenberger in her clinics. Also I assisted in May with the Women's Exchange.

I enjoyed having the women of the Soong-i-dong church in our home for an evening of games. Each month I attended the meeting of the Women's Missionary Society, and taught an English Bible Class each week until I was withdrawn by the Station from working in this church because of the church's decision to withhold funds from the General Assembly.

Much to my joy the pastor's wife of the Yundong church asked me to continue to teach one of the Tuesday cottage Bible classes which class I have taught all year. We are finishing the 28th chapter of the Acts next Tuesday (June 4th).

I have acted as one of the Station's representatives on the Board of the Social Evangelistic Centre and helped with a cooking class there in February since which time I have gone each Friday morning to oversee the bath hour for children.

Our Women's Class started the first week in March. I taught singing or rather led the singing at the evening meetings.

On the last night of the class, Mrs. Winn and I left at 3 A.M. for Mukden. We had a good trip. At the border our passports and police permits were accepted without question and a representative of the Japan Tourist Bureau was there to help us through the customs. Very soon we were out of the "Permit" Nation in the land of the Manchus - "the land flowing with milk and honey". Every railroad station was well guarded with soldiers; barbed wire, etc. was around the R.R. Stations for protection; earth works were thrown up in many places. Aside from these evidences of warfare, Manchuria seemed the same country with its grey brick houses with black tiled roofs. There were people, people everywhere out in the country under the trees. According to the burial custom there coffins could be seen on top of the ground near a stream or on some beautiful elevated spot. I hope the Japanese intervention can bring about a change in this custom.

We arrived about 5 P.M. The following day a large crowd of Korean Christians came to meet us. We were taken to the home of a Korean elder, a dealer in rubber shoes and seemingly very prosperous. We had two single beds in our room, so we put the bedding we had brought along on top of the mattresses and were most comfortable. We unpacked our suitcases and were soon ready to go to the living room where we sat down on a nice oil paper hot floor with a table a foot high before us and you know the rest-hot beef soup with delicious noodles(cooksu), rice and pickle, etc. A woman who is a fine cook came all the way from Euiju to cook our food. I never ate better Korean food. We ate two Korean meals a day but the noon meal we ate from our own food baskets, stocked with a sterno stove. We had coffee or cocoa, Campbell's soup, fruit, cheese, crackers and cookies together with pickles, nuts and chocolate. After our teaching was over we could sit down at our leisure and enjoy this noon meal.

We began our day by arising at 4:30 A.M. for the day-break prayer meeting. In the dim hour of the morning we wended our way to the church two blocks away and passing the Manchukou barracks. A big tall Manchurian soldier stood guard with his bayonet in hand - a formidable object in the dim light. We usually had breakfast at 9 A.M. after which we went to the church to teach our first class. I taught the book of Ruth to a class of 100 old women. I hope I helped to inspire them with the spirit of Naomi. At 10:30 A.M. for one half hour there was a half-hour prayer service, after which I taught Philipians to a hundred Sunday school teachers. Mrs. Winn taught Hebrews and Nehemiah. Together with two Bible women we taught nearly five hundred women. In the afternoon the Presbyterial met and in the evening I led the song service and helped to furnish special music. On Saturday evening the young people gave a very good concert in which I was asked to play an organ solo and also to sing.

The Koreans gave us a wonderful farewell Chinese supper at a restaurant. We had every dainty from pumpkin seed to ancient eggs. We were each given a piece of embroidered satin for a Chinese coat. In saying farewell to the women many of them wept. Many had walked weary miles to study. We only pray that we may have brought some cheer, hope and comfort into their hard lives. We really were greatly blessed by hearing of the spread of the Gospel in that land and of the zeal and earnestness of the Korean Christians. Some women came 1000 li(330 mi.) to study. Many walked from fifty to one hundred miles, carrying on the heads the rice they were to eat during the class. When the pastor wrote us from Makden, he said, "The women received such an awakening that they all went home and started revival meetings. "Thus our prayer to be channels of blessing was answered."

During the spring term of the Women's Bible Institute, I have taught two hours of singing each week.

This year it has been my privilege and responsibility to have charge of the Women's Work program of the Station. During the year we met the second Monday of each month to discuss informally our work and to pray for special objects. These meetings have helped my own prayer life.

This spring we have enjoyed our guests, Mr. and Mrs. George Adams and their baby during the two months of language school. To have these young people helps to make up for our loneliness in the absence of our children.

I enjoy calling in the houses of non-Christians on Mondays with the Korean women from the different churches. Often we feel that we do not see many results, but we try in this way to sow the good seed and pray that the Lord will bring forth an abundant harvest in His own good time.

Trying to be an all-round missionary, although falling far short of my ideal, seems to be my task and to this end my lot has been cast in pleasant places to work for the advancement of the Kingdom in Seoul Station.

Personal Report -

When I think ^{back} ~~past~~ over the year I feel there have been ~~ma~~ many things to encourage even though we have had something^s which have been disappointments, Things, even, may not work out just as we might desire, yet God's will for our lives may be different from our desires but recently I learned a little tune the words of which should be the philosophy of Christian living. It runs like this ^{the} ~~written~~ I think by Kedehever, "Sing and smile and pray". That's 'the only way. Just to sing ^{and} ~~and~~ ^{smile and} pray you can drive the clouds away." Surely this is the ideal Christian spirit and one that should be striven for at all times.

I have ^{just} ~~have~~ found my time occupied with music pupils on ~~h~~ the organ and piano. I count quite a victory won when hymns^h can be ^{played} ~~put~~ in the proper key and in the right time in ~~other~~ words, so one can sing along easily, ^{naturally}. Recently a young man played "O Jesus Thou art Standing" very acceptably. Two of the music pupils are teachers who want to play at their school, two are first high school girls⁶ who take up the study of ~~mus~~ music very easily, because of some training in school. Together with two new girls just starting and another whose instruction book is the hymn book and she is teaching the children in her church new hymns. Two girls now are taking ~~a~~ lessons from Shirely Anderson who is helping them to play ~~mus~~ much easier and her technic is already showing results in a ~~lighter~~ and more flexible touch.

I am enjoying teaching singing to a group of women each Thursday morning, trying to give a variety of hymns ^{for them} to teach ~~1~~ in churches, ^{they are} ~~A~~ thanks giving songs, Christmas hymns, and Easter

^{some} hymns also ~~many~~ other good hymns. Several ~~are~~ are learning to seat time while others it seems can never learn that art!

Now I have a Bible class in Korean in Old Testament History for young girls from this district. I am taking the Thursday evening class for Mrs. Pieters while she is teaching in the Seoul Foreign School. These girls are getting a real hold of English. All have had a good background, having studied in high schools. The songs are enjoyed and a message can be given from some of these wonderful hymns. One ^{they} ~~thing~~ like most is "Jesus is tenderly calling today" which they can sing in English. We always close this ^{class} lesson with a hymn and a prayer.

On Saturday P.M. I am enjoying the accompanying for Miss Kinsler's choir which she has in our home.

Each Sunday morning I went my way to the An Kuk Dong Church where I play for the services and teach a class of English Bible for students. This church has had a great trial ^{being} without a pastor for months yet the congregation keeps up very well. The women's side is always filled to overflowing. The Missionary Society is well attended and much zeal is shown. ^{Some members} ~~The~~ Presbytery speaks of the strong characterized women in this church, that there are three "queens" in the ~~An~~ Dong church. I might add I could name several more, truly Yu Kak Kyung is a leader in all women's societies in the church and in the Presbyterial, a leader in the Y.W.C.A. and a recent delegate to Worlds W.C.T.U. convention in Washington, D.C., coming of a high class family, she has poise and is a graduate of our girl's school here. It is a privilege to be ~~associated~~ associated with her in the An Dong Church.

There are many hours of work but nevertheless many hours of

recreation.

A Missionary Society met at our home with fifteen women ~~coming~~^{had} coming in some thirty li to ~~our house for a meeting~~ when we have the meeting and a social hour together. I went out for a Missionary Society recently to a church on Sunday, the same church to which I went in December with a Bible woman Kim Pyung Kusie to hold a week's class for women. I was pleased to see several women from the village to whom we had preached. We prayed that the seed would bring forth harvest and still pray for an abundant harvest. *that many more may believe to that church*

I went out with two Christian women and we were invited to ~~stay~~^{stay} for dinner in the home of the leader of the church and we came back in the afternoon. The scenery of those mountains still linger in my mind much longer than the ache of my limbs from sitting several hours on the floor tailor fashion.

During our Presbyterian class for women held in the Central Ch church, I was associated with the singing and playing the piano for the services by Kim Ai Sin, a Kangkei girl from our girl's school there who was in my very first Bible class taught in Kangkei the Spring of 1910 when I labored through the first few chapters of Mark ^{15 Gospel} in my first teaching in this difficult tongue and little Ai Sin came to my rescue more than once, since she has studied in America, ^{She} ~~she~~ is now working for the Board of Christian Education in Seoul, so again it was my pleasure after twenty-nine years to be working with her again. She has become a good leader of singing and will mean a great help in singing classes in our work.

On the last day of the class, assisted by Mrs. Genso and Miss Hrtness I had a luncheon in our home for the teachers in the class.

the Presbyterian officers and the speakers for evening meetings. I do feel it is a privilege to make up to the Korean Christians in every way possible for the trials through which they are passing.

These social times with our Korean and Missionary friends help to "pep" me up. Bowling suppers through the Winter at the Union, the meetings of the woman's Club and Reading Circle and my association in the choir of the Seoul Union Church have really been a help to make me a better worker when I go back to my duties.

I have enjoyed a few hours each week since February studying Japanese. I will never master the language at my age but it is interesting because the construction is so much like Korean. I have learned to read the "Beer signs" but better still can sing Jesus loves me in Japanese. I enjoy the association with my Japanese teacher Mrs. Kidama a member of the Second Presbyterian Church in Seoul.

This Spring I went with some friends to the beautiful home in the country of Mr. Lee whose father and grandfather were former officials in the Korean Government. Meeting Mr. and Mrs. Lee was a real pleasure and they gave their day to making our stay a very very bright spot in our lives. Sitting in the Summer house near ~~that~~ their lake and viewing the cherry blossoms will long be remembered.

Just yesterday it was my privilege to go to Nam Han, in Mrs. Underwood's car when we combined business and pleasure, a ~~comm~~ committee meeting on the way out. It has been years since I have ~~been~~ been to Nam Han, the old fortress city. We ate our lunch in the repaired East Gate near by is the famous Water Gate. The town is well kept many pavilions in the town be speak grandness or the days when a Korean King lived in this fortified city.

There is a church in this town yet superstition still exist ~~for~~ for a moderistic devil post has been placed at the out skirts of the town to take the place of the old ones fallen down and decaying. The ^{town} town is well kept, the two lotus ponds in ^{with} ~~and~~ a pavilion between must be very lovely when the lotus flowers are blooming. We ~~walked~~ walked up to South Gate from ~~our~~ ^{the} cars after a fine picnic lunch at East Gate. The view at South Gate is superb and still more gorgeous ^{us} at the citadel where a glorious panorama can be seen.

Many young boys stood afar off and I went and talked to some of them. These children were polite and I asked them about the church and two boys said they attended the church. I ~~told~~ ~~them~~ told them about Jesus and how if they grew up to be Christians they would be good men, those children followed along ^{and talked} and I felt what an opportunity, it would be to work with children in this and other villages I fear ^{often} ~~after~~ times with the stress of our other ~~in~~ duties the little children get overlooked, not so our Master who always had time for, the little ones and who said "suffer the little children to ^{and} ~~come~~ ^{and} unto me ~~for~~ ^{and} for of such is the Kingdom of ~~Heaven~~ ^{Heaven}." So day by day ~~whether~~ keeping the home fires burning or writing letters to our children far away or in our work with the Koreans or fellowship with friends we try to live daily so as to glorify Him for whom we live and serve.

Respectfully submitted

Edith Brown Rhodes.

Summary of the Year's Work

1939

1. Country District-22 churches and groups
 Baptized adults, 500; total adherents, 1300.
 Baptized during the year, 33 adults, 14 children
 Dedicated 3 new church buildings.
 Employed 1 helper, 1 evangelist, 4 Bible women,
 2 Pierson Memorial Bible School students.
 District Bible Class for men, 65 days, attendance, 60
2. Presbytery-Treasurer of Evangelistic Fund, employing
 Pai Chin Sung Moksa as Presbytery evangelist.
 Collected and disbursed \$ Y 600. a year.
3. Executive Committee Chairmanship.
 Visited all the Stations of the Mission
 Four regular meetings of the Committee
 Sale of Syenchun, Boys' and Girls' and Seoul,
 John D. Wells school properties.
 Much correspondence
4. Editor-in-Chief, Korea Mission Field
 Four meetings of the Editorial Board
 Twelve issues including three special numbers
5. Mission History
 Keeping records up to date
6. Literary work
 Continuing translation of Handbook for Church Workers
 Translation of articles on Temperance
7. Treasurer, Pierson Memorial Bible School
 Member of the Board
8. Member, Executive Committee, Christian Literature Society
 Monthly meetings
 Also two meetings of Board of Trustees
9. Member, Board of Directors, Presbyterian Theological Seminary
 One meeting
10. Member, Educational Committee, Seoul Station, three meetings
11. Preaching in Korean churches, Seoul, and in Seoul Union Church
12. Meeting several Mission Board representatives and other
 Visitors who came on mission business.

PERSONAL HISTORY

Name: Whang Chai Kwon (Andrew Whang)
Born: April 4th, 1906 (Age 41)
Address: 70/27 Choong-sin-dong, Seoul, Korea
Profession: Minister of Presbyterian Church
Education:

- 1919-23 - Graduated from Young Middle School of Canadian Mission, Hamheung.
- 1923-24 - Graduated from Songdo Higher Common School of Southern Methodist Church, Songdo.
- 1931-34 - Finished the courses of Literary Department and Musical Department of Chosen Christian University, Seoul.
- 1938-40 - Graduated from Nippon Presbyterian Theological Seminary Tokyo, Japan.

Careers:

- 1925-30 - Secretary to Hamheung Canadian Mission Hospital, Hamheung,
- 1935-37 - Appointed as Lecturer to Korean Music Department of Ewha Women's College, Seoul.
- 1940-41 - Minister to Korean Central Church in Tokyo, Japan.
- 1942-45 - Served as a Minister to the Central Assembly of Presbyterian Church and edited Hymns and Sunday School Lessons and visited round more than 300 district churches during five years.
- 1946 - - - Lecturer to Theological Department of Chosen Christian University and Ewha Women's University, Seoul.

Rewards:

- 1932-34 - Rewared with scholarships for three successful years as honour-student in Literary Department of Chosen Christian University.
- 1940- - - Awarded First Prize by the Japan Union Christian Association, being selected among all of the Seminary Graduates' Graduation Thesis in Japan.

Penalties; Been in jails seven times having refused to bow at Japanese shrines.

May 20th, 1947

Andrew Whang

KOREA COUNCIL OF CHRISTIAN EDUCATION

DEPARTMENT OF AUDIO-VISUAL AIDS

ADDRESS IN U. S. A.

WORLD COUNCIL OF CHRISTIAN EDUCATION
156 FIFTH AVENUE
NEW YORK 10, NEW YORK

1629 Brooklyn Ave. Brooklyn N.Y.

CHRISTIAN LITERATURE SOCIETY BUILDING
SECOND STREET, CHONG-NO
SEOUL, KOREA

Dr. and Mrs. Harry A. Rhodes
2889 San Pasqual Street
Pasadena 10, Calif.

June 21, 1953

Dear Mother Edith and father Harry in Christ:

I and my family never forget your love for us and we have read mother's long beautiful hand writing precious letter, which is remembering and encouraging our past life and for our future hope. And we read it over again and again.

Whenever I speak to church groups, I always tell your love for us: your scholarship for my C. C. C. life, \$100 gift through Dr. John C. Smith when I was imprisoned in Tokyo, Japan, and another \$100 gift it was only my property when I was coming to this country six years ago.

During past six years, I have finished one year postgraduate work at Biblical Seminary, year and half finished 120 reels of educational motion pictures translating and narrating for United States Information Service Audio-visual work and they are showing throughout the South Korea now with 300 projectors, since June 1949 upto now broadcasting work for the Voice of America, and meantime I have visited over 500 churches and groups to speaking about Korea. And from three years ago I am working at the Labor Temple of Presbyterian Church as an assist minister. On the other hand helped American Bible Society work for the hand writing of Sermon of Mt. in Korean Kook-Moon, a hand book for the Korean High School children, which is shipped to Korea over two hundred thousand copies. And one more translated hand writing book is a cartoon book of the "EIGHT GREAT MEN IN THE U. S." published by State Dept. for the Korean children it was also shipped to Korea over hundred thousand copies.

After the Korean war broken out, U.S. War Department asked me to help translating and synchronizing Korean Military Training Motion Pictures and Slides, so I have to said "Yes" and completed 300 reels.

When I recall for all of those works during six years, I can say it is a miracle, and it was a over twenty years work by hundreds. I could earn money which was enough to bring wife and four children to this country, and pay down for a fourteen rooms three story wooden house. And Mortgaged to bank for fifteen yrs. I pay for the house \$150 per month but I have rented top floor four room apt., \$75 per month. It is enough to live such big family with my \$400 salary, but I couldn't pay \$1200 for two boys engineering study. So that we have a plan my two boys will get some job for this Summer Vacation.

My number one boy, Sang Youn (22 yrs) is studying Electrical engineering at the Polytechnic Institute of Brooklyn, and number two boy (20 yrs) Ho Youn is studying Chemical engineering at the same College, both of them are on the list of College Dean, 17 best honor student among 4500 in that College, but there are no scholarship system because that Institute is running with the tuition. And number third girl, Yum (18 yrs) is preparing English for Junior College and she hopes to be a dress designer. And last boy, Benjamin (Se Youn 15 yrs) is in a most oldest High school, Erasmus Hall in Brooklyn New York, and this youngest boy is a soccer ball champion in that high school, and he wants to be a civil engineer. Number one boy Sang Youn is a deacon of the Labor Temple.

KOREA COUNCIL OF CHRISTIAN EDUCATION

DEPARTMENT OF AUDIO-VISUAL AIDS

ADDRESS IN U. S. A.

WORLD COUNCIL OF CHRISTIAN EDUCATION
156 FIFTH AVENUE
NEW YORK 10, NEW YORK

1629 Brooklyn Ave. Bklyn N.Y.

CHRISTIAN LITERATURE SOCIETY BUILDING
SECOND STREET, CHONG-NO
SEOUL, KOREA

- 2 -

We sing every Sunday as a family Choir, and we can play together all different Korean musical instruments as a family orchestra and my daughter can dance those traditional Korean classic dances at the young peoples group sometimes. First Sunday of this month we were invited by Dr. and Mrs. Si Franklin Mack's home and their church, Bound Brook N. J.

Last end of February when Ned Adams had been New York for a week meeting, we could have a Korean Presbyterian Missionary Party at my home. That time Dr. Fletcher and Mrs. Fletcher, Dr. Si Mack and Mrs. Mack, Mr. Provost who studies in Princeton, Mr. Philips who is in the Yale Divinity School, Dr. Adams, and Col. Ben Limb, who is a permanent delegate to U. N. from Korea. It was big fun with us. That night my wife and I had been International Airport with Ned Adams by a cab to see his leaving for Korea.

As you know the VOICE OF AMERICA is changed since the new administration touched from top to bottom. There are 500 staff members ousted among 800 in New York office, but I can continue as long as I want because they need me. Especially they would like to emphasize more religious tone through VOA. Dr. Johnson and Merson, new administrators made very strong additional remarks along the following lines:

a; "The religious advisory panel was from now on to consider itself a board of directors on this matter, actively engaged in making specific recommendations to the IIA for religious programing."

b; "The instructions contained in the above statement were to be considered high priority."

c; "In as much as the panel has had some misgivings about the implementation of its past suggestions, Dr. Johnson asked that each member of the panel feel free to telephone him personally at any time on the matter."

d; "Dr. Johnson asked members of the panel to try to visit IBS (International Broadcasting System) and the other media on a monthly basis or even more often."

e; "Dr. Johnson suggested that the religious panel be expanded to include other nationally known religious leaders." And the following Six Points were read to the panel showing VOA implementation. VOA Action.

1. VOA programing will reflect a strong religious and moral tone, wherever possible.
2. VOA will schedule, on a regular basis, religious services tailored to the areas.
3. VOA will observe religious Holidays and events by special programs.
4. VOA programs will present full coverage of religious and related developments in the United States. Similar developments elsewhere will be reported a pertinent.
5. On Sundaus VOA will present religious services in English.
6. VOA will avoid discrimination in dealing with religion in the U.S. and will avoid casting doubt or reflection on non-Christion Faiths.

Now in our Korean desk of VOA, there are six Presbyterians including two ministers (Jacob Kim, Dr. Luke Sunghark Kim's brother and I) and four CCC graduates and former CCC Prof. Frank Yur Che Kim (Columbia Univ. graduate) and two Methodists and part time working students are all Christians.

Korea, immediate look very dark, but we never lose hope and we just pray to our Almighty God.

Here I enclose a few newspaper clips and family photos, We always remember your generous love and kindness, and we think that we are a part of Rhodes family. May God's richest blessings be with you all. I am

yours sincerely

Andrew Whang

ITINERARY
of
Rev Harry A. Rhodes of Chosen.

Date	Place	Correspondent
Friday, Jan 5,	Louisville Seminary,	Rev P. H. Hoge, D. D. Pewee Valley, Ky
Saturday, " 6,	Recreation,	
Sunday, " 7,	* a.m, Owensboro First, + * p.m, Central,	Rev Jno A. Gallagher, Owensboro, Ky., Rev C. E. Crofton, Owensboro Ky
Monday, " 8,	Louisville,	Rev P. H. Hoge, D. D.
Tuesday, " 9,	Louisville,	Rev P. H. Hoge, D. D.
Wednesday, " 10,	Mayfield, Ky., +	Rev H. N. Barbee, Ph.D, J. C. C. R. R.
Thursday, " 11,	Princeton, Ky.,	Rev J. F. Claycomb, J. C. Ry
Friday, " 12,	Sturgis, Ky.,	Rev M. E. Morse, J. C. Ry
Saturday, " 13,	Rest,	
Sunday, " 14,	a.m, Nashville, Russell street, + p.m, Nashville, Broad Street,	Mr Wm Sharon, Presb. Book Store, Rev T. A. Wigginton, D. D.
Monday, " 15,	Nashville Ministers, Nashville, evening) Cleveland Street (" " " " Rev W. L. Wheeler, Hon. J. M. Gault
Tuesday, " 16,	Nashville Grace,	
Wednesday, " 17,	Will report later. +	
Thursday, " 18,	Lewisburg, Tenn.,)	Conference,
Friday, " 19,	Lewisburg, Tenn (Rev George H. Mack, D. D. Rev. L. Orr
Saturday, " 20,	Rest,	
Sunday, " 21,	a.m, Knoxville Fourth, + p.m, South Knoxville,	Rev Joseph P. Calhoun, D. D. Rev Wm R. Dawson, D. D.
Monday, " 22,	Johnson City, Tenn.,)	Conference,
Tuesday, " 23,	Johnson City, Tenn., (Rev George H. Mack, D. D.
Wednesday, " 24,	Sale Creek, Tenn.,) +	Conference,
Thursday, " 25,	Sale Creek, Tenn, (Rev George H. Mack, D. D.
Friday, " 26,	Tullahoma,)	Conference, Rev J. C. Rayburn
Saturday, " 27,	Tullahoma, (Rev George H. Mack, D. D.
Sunday, " 28,	a.m, Chattanooga 2nd., + p.m, Chattanooga, 3rd,	Rev E. A. Elmore, D. D. Rev I. D. Steele, D. D.
Monday, " 29,	Lebanon,	Conference, Dr. J. M. Caldwell
Tuesday, " 30,	Nashville,	Conference, Rev T. A. Wigginton D. D.
Wednesday, " 31,	McKenzie, Columbia +	Conference, Rev Geo L Johnston

* When you speak Sunday am - get before the S.D. too
When you speak Sunday P.M. get before the C.E.s.

Rev Harry A. Rhodes Itinerary-2-

Time.	Place.	Correspondent.
Thursday, Feb. 1,	^{me} West Tennessee Presbytery, Conference,	
Friday, " 2,	^{myself} West Tennessee Presbytery,	Rev George H. Mack, D. D.
Saturday, " 3,	^a Rest, Adamsville	
Sunday, " 4,	^{Savannah} Athens, Ala.,) +	Rev Geo L. Hamilton,
Monday, " 5,	" ")	
Tuesday, " 6,-7	⁽⁽ Memphis Tenn	

Engagements following the above will be reported later.

KOREA CALLING

VOL. IV, No. 1

JANUARY, 1965

A Dormitory of Distinction



It is rare to find a dormitory on a college campus in Korea. Most students either commute or board in private homes near by, a fact which has been detrimental to community life on the average campus here.

For this and other reasons, the new dormitory at Yonsei University United Graduate School of Theology has been looked upon as of unusual significance. The dedication held on December 1st at 2:00 P.M. marked an impressive and colorful service in which leaders of the N.C.C. and various denominations participated.

This colorful event highlights efforts of the past six years in pooling the resources of the major seminaries in Seoul to provide post-seminary advanced theological training. It was felt by several that no single theological school could do an adequate job by itself and that it was too expensive and not necessary that all students seeking advanced training in theology proceed abroad.

The new dormitory is an imposing structure in cut stone, hewed out of the Yonsei campus grounds, matching the classical style of many of the buildings on the campus. It blends with the rustic stone of the two other buildings of the College of Theology in front of it and with which it forms a triangle, called, the Theological Center. On the second floor it houses fifteen twin-bed-rooms for thirty students and downstairs two guest rooms for visiting professors. Also downstairs are found an attractive lounge and fine library, an exquisitely decorated small chapel, seating sixty, and three office rooms. When the visitor enters this building, considered by some the finest on the

campus, he is struck by the beauty evident everywhere and the spacious, bright, clean appearance it conveys.

This dormitory is part of the Major Grant of the Theological Education Fund (contributed half by Rockefeller and half by the major denominations participating), given for the establishment of a United Graduate School of Theology in which thus far the following four theological schools are cooperating: the Methodist Seminary, the Hankuk Seminary (R.O. K. Presbyterian), St. Michael's (Anglican), and the Yonsei University College of Theology (predominately United Presbyterian in faculty and student body). All four schools contribute faculty members and cooperate in the running of this graduate school for graduates of seminaries to offer them advanced theological training. This union effort symbolizes vast new possibilities of service to the ever expanding church of Korea which now numbers 7,000 churches and close to one million and a half Protestant Christians.

The purposes for this dormitory are manifold. Rating high in priority is the necessity for fostering community life in which to further a true ecumenical spirit. This ought to be successful in this project since it is located on a campus of a Union Institution supported by five major Mission Boards and four church bodies in Korea. The student body thus far represents a sampling of all major denominations, including also the Salvation Army, Baptist and Nazarene churches. Another important reason for this dormitory is the form of scholarship aid it grants, offering a lower cost of living than in the better boarding houses around the campus.

Plans also call for the use of this fine building for summer and winter institutes and seminars, thus serving the whole Church of Korea. It is uniquely suited for this purpose with its chapel, lounge, annex-dining room (to be built next spring), and large library, readily available, in which are placed the books secured through the \$30,000 donation as part of the major grant of the Theological Education Fund.

It is hoped that many pastors and chaplains will make ample use of this new building, erected to the Glory God and provided for the development and expansion of the Church and the raising of the standards of theological education in Korea.

Peter Van Lierop, PH. D.
Dean, College of Theology
Yonsei University

Introducing Dr. Tae Sun Park

Yonsei University has a new President. In an impressive inaugural service held in Yonsei's spacious out-door amphitheater on a beautiful autumn day, September 22, 1964, Dr. Tae Sun Park, a well-qualified educator and outstanding Christian leader became the fourth president of this great university of about five thousand students, eight colleges and a full time faculty of 430, including the medical residents.

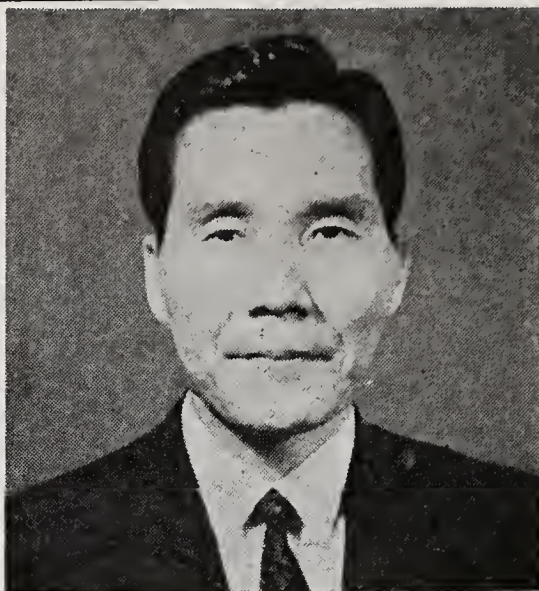
Dr. Park, himself a third generation Christian minister, born near Taegu, brings not only a Christ centered heritage, but also an interdenominational background and experience befitting this position in an interdenominational university. Dr. Park's grandfather was one of the first Korean Christians and a Presbyterian minister. His father, also a Presbyterian minister, took his theological training in Japan and was later appointed as a missionary to the Korean people in Japan. For more than twenty years he preached the gospel and established churches in Osaka, Kobe, Kyoto, Nagoya, Tokyo and Yokohama. Dr. Park went with his family to Japan when he was just a lad, so had most of his education in that land. In high school he became a judo champion. This was fun, the strenuous daily practice, to keep in trim, also established habits of self-discipline and endurance which have become in him commendable character traits.

After completing his A. B. degree in English Literature at Kwansei Gakuin, Methodist University, where he had been an honor student, he received offers of many tempting teaching positions. But at that time he was feeling the call of God to enter the Christian ministry. Seeking the counsel of his devoted father, Dr. Park recalls vividly his father's words, "Son, if you think the Christian ministry is lower than any other position, even that of a president, then follow your ideals, but if you think the Christian ministry is the highest calling, then make that your choice." And Dr. Park continued, "I entered Seminary and prepared for the ministry. I owe much to my father."

Dr. Park's father not only lived and worked for Christ, he also suffered as a Christian leader. Christians are often the first targets of ruthless warlords. Dr. Park's father was imprisoned the day before "Pearl Harbor". The privations and hardships of four years in Japanese prisons dimmed his eyes and undermined his health, but when released in 1945 he returned to Korea with renewed spiritual strength and served one of the largest Presbyterian churches in Taegu, until his death in 1948.

In the little Korean church, near Kwansei Gakuin, where Dr. Park taught Sunday School, he met an American—born Korean young lady, who had come from Pyengyang to study in Kobe College, a nearby campus. Dr. Park fell in love with this young musician and back in Pyengyang, in 1942, they were married. The Parks have four children. Two boys are students in Yonsei University, the one daughter is in Ewha High School and the youngest, a son, attends middle school.

In 1945 Dr. Park, returning to Korea to live, settled



in Pyengyang where he served several Methodist pastorates and taught in both the Methodist and Presbyterian Seminaries. Dr. Park, like his father before him, also knew the experience of suffering for Christ. Three times he was imprisoned by the Communists. Only an illness which drove him into hiding in a friend's home prevented him from being retaken and done away with by the Red invaders.

In the fall of 1950, when U.N. forces crossed the 38th parallel and brought temporary liberation to the north, the Parks were able to flee south. Because of Mrs. Park's American citizenship travel on an American Embassy plane brought them to safety, in a forty minute flight from Pyengyang to Seoul. An important work awaited Dr. Park in south Korea. The R.O.K. chaplaincy program was just getting started. Dr. Park was called to work with Methodist Dr. Shaw and Roman Catholic Father (now Monsignor) Carroll in developing this unique and effective Christian service in the Korean Army. He served with success in this position for two years.

1952 saw Dr. Park making another move. On a Crusade Scholarship of the Methodist Mission Board he entered Boston University School of Theology, majoring in Old Testament. While in Boston he started a little Korean Church for the Koreans in that area. He received his Th.D. in 1955.

The Methodist Theological Seminary, in Seoul, was waiting to welcome Dr. Park to its faculty. From 1955 till the fall of 1964, as Academic Dean and Old Testament professor, Dr. Park endeared himself to students and faculty alike, and it was with great reluctance that he was released to take the presidency of Yonsei.

Dr. Park is an able scholar, a man of deep Christian faith and humble spirit. He is a warm-hearted friend and an inspiring preacher and teacher. He is a much sought-after radio and pulpit preacher, lecturer and writer. He brings to his new position a wealth of experience and depth of Christian dedication. A host of friends, in all walks of life, support him with love and prayers as he enters the sometimes difficult and always challenging opportunities of Christian service at Yonsei University.

Miss Sadie Maude Moore
Methodist Mission

PROGRESS IN

LEPROSY CONTROL

The Mission to Lepers continues its hospital and sixteen weekly clinics under Dr. Gerald K. Wilson who has returned from special study bringing with him a bride who is an occupational therapist. Rev. C. M. and Mrs. Lloyd have retired and returned to England, and their places have been taken by Mr. Anthony H. West and Mrs. West, both of them nurses.

Other mobile leprosy clinics are now in operation, some run by the public health service, and some by a Catholic group, resulting in more early cases being found and treated at the most favorable stage.

Those hopelessly crippled by the disease have been moved by the government from various leprosy colonies and segregated villages to leprosy settlements where hospital treatment is available and where they can be cared for without being a burden on other patients. Those still infectious have been sent to Sorokdo settlement for medical treatment, leaving only non-infectious and treated patients in the former colonies and segregated villages now named resettlement areas free of infection. All discrimination should now cease in regard to these people whose children should be admitted to schools. Unfortunately it takes time for old prejudices to die out, and these children are seldom accepted in schools or their parents into the community.

There are various problems in leprosy work today. In some areas a rumor, possibly emanating from unscrupulous drug dealers, has gone round that the leprosy remedy commonly known as DDS is effective against various skin diseases, and, as there is no law regulating its sale, people use this powerful drug in excessive doses. At Kyungsang University Hospital the deaths of eight people from taking this drug for other conditions than leprosy have been reported.

More than one young woman under treatment for leprosy, but still in the infectious state, has been married off by her family to a healthy young man and gone to an unsuspecting new home where she dare not betray her condition by asking permission to attend the clinic for treatment, thus endangering her new family.

Another patient with the infective form of leprosy has eight children living in only one small room. If the mother is sent away who will care for the children? If they are left together under such close contact some of the children are likely to develop the disease.

No orphanage will take eight children with parents. None will take very small babies of whom there are two. What can be done? Of course the mother is getting treatment at home, but she does not attend the clinic regularly.

Several boys with infectious leprosy are still attending school unsuspected by teachers or classmates. Though urged to stop school until the disease can be brought under control they still attend. It seems that the children in areas where there is much leprosy should have regular examinations to detect the disease.

Fear of those who have had leprosy still leads to great abuses. One young man discharged with a certificate of cure from a leprosarium succeeded in getting a job with an electrical company. Another employee at once drew attention to the new man's lack of eyebrows, and declared he was a dangerous "leper". The man produced his certificate of health to no avail. No one would touch a tool he had used, and in half an hour he was the only one working, and lost his job almost before he began it. Completely discouraged, he returned to the leprosarium and as far as I know is still there, living at the expense of the taxpayers who refused him a chance to earn his own living.

An elderly patient had been cared for by her husband till his death, upon which he left her a small house at the foot of a mountain remote from any other habitation. Men who cut wood on the mountain, where she did the same to make a living, pestered and harried her to try to make her go away. Finally they burned her house down. Such is the cruelty caused by ignorant prejudice. What justice can such a friendless and penniless person expect in this society?

Only proper teaching about leprosy can eradicate such prejudices. One thing all can do is to stop calling these people "lepers", a term that has long been used in an opprobrious sense, even the term "moral lepers" has been used, as though these people are any more immoral than anyone else. Habits are hard to break and many who reply to letters about leprosy work, in which the appeal is made to call these people patients instead of lepers, still continue to use that unpleasant word. Is a victim of tuberculosis a "tubercle" or a sufferer from malignant disease a "cancer." Is a man with a broken leg a "fracture"? And when a person with pneumonia is cured, he is no longer even a patient. Must a person cured of leprosy remain

forever a leper?

The Mission to Lepers, concerned about this, has decided to change its name of ninety years and become The Christian Leprosy Mission. Let others take note.

The campaign against leprosy continues at an increasing rate. Public health workers seek the aid of the public, especially educators and preachers, in the enlightenment of society concerning leprosy, that it is curable, that deformity can be prevented, that about half the sufferers in this country are not infectious at any time, and that common humanity, let alone Christian brotherhood, demands that treated patients should be restored to their place in the community.

Florence J. Murray, M.D.
The Christian Leprosy Mission

Book Notes

Since Koreans delight so much in singing it is a pity that the general standard of church music is so comparatively low. There are high hopes for the new Union Hymnal now being prepared by the Christian Literature Society, but meanwhile there is another publication which ought to be widely known and used by pastors and choir leaders.

This is a smart little bimonthly called **Kyohoewa Umak** (*Church and Music*), edited by Chai Hoon Park director of Music at Yongnak Church in Seoul. It contains technical articles on harmony and such subjects, along with articles on historical questions and appreciation, as well as two or three pages of music and illustrations in each issue.

The price is 150 won a year. (30 won per issue). It is obtainable from 47-12 ka Cho Dong, Chung Gu, Seoul.

As a journal of high standard, practical value, and attractive appearance, it deserves to be widely used. Six issues have so far appeared.

Richard Rutt
Anglican Mission

Prayer Calendar Changes

- P. 31 Add Abner B. Batalden children
Paul, Stephen
- P. 34 Add Peter Boelens children
Brenda
- P. 49 Add Maynard W. Dorow children
Sara
- P. 49 Add Ted H. Dowell children
Rosa
- P. 90 Add Algernon M. Oliver children
Stephen, Ann
- P. 151 Mrs. Maud Jensen phone 2-2372
- P. 152 D.W.M. Area office phone 3-5197
- P. 165 United Presbyterian Taegu office phone 2-4934

BIRD RECOGNITION

SUTHORA WEBBIANA

As Webb's crowtit has been seen and heard around here this first part of January, it would be good to make it the bird-of-the-month. Since this little bird is almost always either calling or scolding, one can know it is around without having to see it. It goes around in little flocks of about 6 to 12 and the color is essentially an over-all rusty dirt color that is slightly brighter on the wings, head and tail. The bill is short, stubby and tan in color. The tail is long - 2 inches, which is long for a little bird that, undressed, has trouble reaching $1\frac{1}{2}$ inches from wish-bone to pope's-nose. This bird, along with the Long-tailed Tit are our two smallest year-round birds. It is fairly easily observed as it usually doesn't become alarmed until a person is within about 30-40 feet. By standing still I have had as close as a 4-foot approach when a flock has gone feeding through the trees and bushes.

Lyman Hale M.D.

KOREA CALLING

Editor: **Mrs. Horace G. Underwood**
Business Correspondence: **Mrs. Horace G. Underwood Box 1125 I.P.O., Seoul, Korea**
Subscription: **\$1 a year**
\$6 a year for 10 to one address

Annual Conference Reports Show

STEADY GAINS

In Korean Methodism



Historic First Church, Chung Dong, Seoul
First Brick Church in Korea
Erected by Dr. H. G. Appenzeller in 1896
Seat of annual conferences since that date

Addresses by Dr. T. T. Brumbaugh and Dr. Margaret Billingsley of the Board of Missions highlighted sessions of the three annual conferences of the Korea Methodist Church in March. The Central Korea Conference met in Seoul, the East Korea, in Wonju, and the South Korea in Taejon.

Forty-one new ministers were ordained and a similar number admitted on trial in the three conferences.

In spite of the political upheaval of last April, the calendar year 1960 saw 100 new members coming into the church each month making a total of 45,925 full members of the Korean Methodist Church. The total church enrollment includes an additional 7,587 baptized children, 5,690 baptized adults, 15,536 "probationers", and 33,807 more or less irregular "card signers", making a total of 108,000. The Sundayschool enrollment is about three times the number of full members of the church, mostly children and youth.

Activities within the church are indicated by some of the other statistics. Over 50,000 are enrolled in the 3,055 class meetings which are held each Friday. Approximately 17,000 women are members of the 691 Women's missionary societies. Over 90,000 persons attended one of 429 one-week Bible institutes, thus averaging over 200 persons at each institute.



Dr. Brumbaugh greets ministers after assisting in their ordination



**Dr. Billingsley addresses the conference
Rev. David S. Hahn acts as interpreter**

One of the most significant activities is the work done by 504 young men and women who donate their time teaching in the so-called Wesley Clubs. There are 237 of these clubs, organized to teach children coming from families too poor to pay the tuition in the regular government schools. Over 5,000 boys and 7,000 girls are enrolled in some 480 classes held in Methodist churches. Indiana Methodists have been helping in this by supplying funds for school supplies, and other incidental expenses. There are said to be over 60,000 children of school age in Korea unable to attend the public schools.

The church finances show a remarkable sense of self-support and sacrifice. A total of 671,000,000 Hwan for local church support and 145,000,000 for churches and parsonages has been raised during the year. This means about \$7.00 for each man, woman and child on the church rolls, or about \$14.00 for each full member of the church. In a land of farmers, where the average annual income per capita is less than \$100.00 this represents amazing high percentage of the church member's income.



Bishop Kim—Rapid expansion poses problems

Korean Christians have from the beginning shown great zeal in propagating the church. Results show that where about one person in 200 is connected with the Christian church in Japan, and where prior to the communist take-over only one in six hundred were Christians in China, Korea numbers one Christian for every 25 of the population.

Increasingly city churches are organizing churches in the villages and assisting them financially. During 1960, 78 of the more fortunate churches helped 138 village churches, the total being over \$5,000.00

This zeal also poses a financial problem. Even in America, such newly established churches need financial assistance for buildings as well as pastoral support. The Korean church cannot meet the demand. Graduates from the seminary are assigned to churches in rural areas where cash income is almost non-existent. Christians in America can find few places where the returns on the investment in pastoral aid or in church buildings will do as much as in the church in Korea to-day. It is a growing, going, church but it is also in danger of expanding faster than is good for its financial strength at this time. This need is a major opportunity.

KOREA METHODIST NEWS SERVICE

International P.O. Box 1182

Seoul, Korea

APRIL-61

KOREA IN THE NEWS

(Speaker available)

(Also, for Pulpit Supply Engagements)



Rev. HARRY A. RHODES

ADDRESS: 2889 San Pasqual Street

PASADENA 10, CALIF.

Telephone No. SYcamore 6-6357

MR. RHODES:

- is a native of Pennsylvania—graduate of Slippery Rock Normal School, Grove City College and Princeton Theological Seminary
- went to Korea in 1908—stationed in Kangkei and Syenchun—living and working in isolated areas where the habits and customs of outside civilization penetrated slowly—gained intimate knowledge of the real Korean countryman, his thoughts, needs, problems—transferred to Seoul, the capital city in 1918, to become member of the faculty of Chosen Christian College specializing in Bible, English, and religious activities—principal of Pierson Memorial Bible Institute—returned to active rural evangelism—Chairman of the

Board of Trustees of the Christian Literature Society—active on Mission Executive and other committees

- author of numerous books and articles in English and Korean—published Bible Handbook for use of Korean Church and Bible students—wrote "History of the Korean Mission from 1884 to 1934"—was editor-in-chief of "Korea Mission Field"
- This man knows Korea!
- Mr. Rhodes served under the Board of Foreign Missions of the Presbyterian Church in the U. S. A.
- returned to Korea for the year, 1946-'47, to assist in the re-organization of the Mission—Chairman of the Survey Committee

MR. RHODES WILL SPEAK:

AT _____
PLACE

ON _____
DATE

THEN and NOW

Callers on the Rhodes were sitting on their porch. One of them said: "You can sit here and see everything that goes on." whereupon a young lady in the party asked: "Does anything go on?" Often it seems that nothing 'goes on' among a lot of old people.

However, during 13 yrs. & 5 mos. since we came to Monte Vista and occupied first the up-stairs apartment now occupied by the Hoffmans, a great deal has 'gone on'. THEN the administration offices, dining room, kitchen, prayer meeting and assembly room were in the old Ranch House, with apartments including a guest apartment, up-stairs. The first of eleven new cottages was the 'Shoemaker House', now a part of the Health Center. In the other ten new cottages, most of which were built by the present occupants, there are 13 double and 10 single apartments. The second story of the Ranch House has been removed and the first story with additions, made into apartments for members of the Staff.

We have a new Administration Building with three office rooms, lounge, dining room, kitchen, assembly room, rest rooms and apartments for the hostess and head cook. Attached to this building are twelve single apartments whose occupants take most of the meals in the main dining room. To the rear of the Administration Bld'g. is the beautiful Patio with pool, fountain, flowers and shrubs.

THEN we did not have shuffle-board courts. NOW we have four, not all being used. The roque court, ~~very~~ little used, was changed to croquet, still not used. Some 20 new garages have been built. All this has 'gone on' during the last eleven years. During that time we have had three managers, many nurses, cooks, hostesses, garfene s of whom Mr. Lopez is still with us we are glad to report. A laundry (2 washers, 2 driers) has been installed, a beauty parlor operated four days a week, a chiropractor who comes once a month, and a resident physician. Mr. Rowley furnishes transportation and serves us in many other ways. Moreover, "Believe it or not", there have been two marriages among us. Who says that nothing 'goes on' in Monte Vista?

Since January, 1951, fifty one of our residents have 'gone on' to their "Houses not made with hands", some who were called suddenly and others after months and in some cases, years of illness. Of these 20 were men. Why so many men?, 40 per-cent of the total number, when only 35 or 30 per-cent of the total number of our present residents are men?

Of the 20 residents who were here before 1950, ~~teb~~ are in the apartments they then occupied. Much has 'gone on' since 1950. Will some one follow this with a write up, entitled, "Before 1950", giving interesting information who were here then, whom most of us did not know, and also correct mis-statements in this write-up? In 11 years, only five of our residents have 'moved away' and of these two were mental cases.

Harry A. Rhodes